

The Women's Missionary Magazine

of the United Presbyterian Church

VOLUME 24.

OCTOBER, 1910.

NUMBER 3

India's Praise Service.

By Miss HENRIETTA COWDEN, KHANGAH, DOGRAN.

ALL India loves to sing. And she does sing in her joy and in her sorrow. Her saved ones and those who know not salvation in Christ as yet, oh, how they all love to sing! Morning, noon and night you may hear her songs. Sometimes for very joy it bursts forth from lips of old and young; sometimes it is the wail of a broken heart; sometimes the bitter cry of unrequited love; the ribald song of drunkenness; sometimes the chant of praise to some god they fancy has done them a favor; or, it may be a song prayer that he will favor them; the mother sings her drowsy child to sleep and soothes the fretful ones; the lover addresses his love; enemy against enemy breathes out hatred in song—all these and many others we find. But until God's people came among them they had not one song of praise to the God who created them. They were giving His praises to other gods. Now, out of her millions upon millions, thousands are singing songs of real praise to God, because they have come to know Him in Christ.

Our Home church has given a priceless gift to her Indian church in that she has made it possible for her to have our present Book of Praise, the Psalms of David.

When our mission work began, the singing in the services had to be English

psalms to English tunes. This was not all that could be desired of course. Then, I believe it was Dr. J. S. Barr and one or two associates who got together some paraphrases of the psalms in *Urdu* to be used to English tunes. After awhile a translation of the psalms was made into *Urdu* to be sung to the tunes of the Psalter. This book is still popular in city congregations in a few places, but it was the work of Rev. D. S. Lytle to get some Panjabi verses set to Panjabi tunes. This little book of selections was the beginning of our Panjabi church's Book of Praise. It found ready acceptance and some villagers still know no other. Now, all the psalms in Panjabi are set to Panjabi tunes for the use of the church. And it will not be long until the same tunes can be used to an *Urdu* translation that is being made by the same son of the church.

The work of preparing this complete edition in Panjabi was no small task—nor was its importance realized probably by synod and those having the work in charge. However a very creditable and helpful book is the result and it has been put before a church anxious to receive it. The book will fill present needs when properly introduced, we feel sure.

I might speak of some of the difficulties

encountered in this work. The compiler of the book and writer of most of the tunes, as the Indian singer sang them, told me that it took all the patience one could muster at times to bear with the translator who insisted on setting all the good popular Indian tunes to the imprecatory psalms. Not once but invariably was this done.

Then owing to the habit Indians have of improvising as they sing, it was often difficult to get the man to sing a given tune the same way *twice*.

Many of the tunes written down as he sang them, looked so complicated that they had to be rewritten sometimes as often as *ten times* and then rearranged to make them practical for congregations. Of course a soloist can indulge in trills, quavers, runs, and slurs that are impossible to a company of singers. These must be cut out and the tune smoothed up for use. This is a delicate work and one must know what notes are important and part of the theme, and what ones have been sung for embellishment and show.

Then again intonations that mean so much to Indian music are written with difficulty that a stranger might read to sing properly. If too many are put in, the page again becomes too elaborate. Here again, how much shall we attempt and how much shall we let go? The worn nerves and weariness and pain from sitting many hours a day for weeks and months listening to rasping sounds are forgotten in the joy of the result.

India's Music System Made For It

India's system of music is quite complete and elaborate, eminently suited to her people because it is their own, made for them.

We feel that wherever foreign tunes have been introduced in the praise services, there has been a distinct loss to the people, and so has the foreign ear suffered. By far the best church music is heard where the native tunes have been retained. They sing these well because they know them and the music alone expresses their *inmost* thoughts and feel-

ings. Since they care absolutely nothing for the harmony that means so much to our music, they are not able to render it acceptably. They are as apt to end a tune on a fifth, third or sixth as anywhere and some of the airs seem to have no ending at all; they go round and round, the singer *gasping* for new breath as he can. Such treatment of our music works great havoc. Their attention all goes to *time* and *movement*. The time is all in all. Many of the airs, while beautiful, are very hard to harmonize for our instruments. The Indian instruments are made to play one tone only. So too, the people always sing in unison. The men's voices are high in pitch, so the women can not follow their lead an octave above. As we soon find, the women's voices are keyed low, so they can fall and sing along with the men easily. Thus among the men you find the voices of the missionaries climbing up the scale in pitch: and among the women the voices keep sliding down in pitch as they give themselves up to sing with the people here. So don't laugh at the returned missionary's cracked or tuneless voice. It is a special sacrifice he has made to the cause; nor is it always an easy one to make.

I have told in a former article how the singing is done in the throat, etc., so I need not repeat it here. Now since so much depends upon the *time* we may expect to find some music which can not be truly represented in our characters. We do find this very thing. For instance, there is a movement called "Chanchal." According to its name, this has seven beats to the measure, with accent on first, fourth and sixth counts. You readily see here is a stiff proposition for the one who must put this down in our notation. It has been done in a way that can be understood, but these will always remain difficult for us to sing and interpret to the people. You may say, "What does it matter? These are Indian tunes for Indian people." So they are. Yet it falls to our lot to interpret

these to the Indian church. I feel that one who is able to do this should be set aside for just this work, either by the Mission or Home Church.

We have the book of praise and in it are locked up great untold treasures for this people. Yet to these who can not read the music—(in all our church I know two or three who can read the English notation) and where the mass of the people cannot read the words, the book is a closed book. It is a prime need that the psalms, words and tunes, be taught to the people. You may not know that it is possible for an individual to know the tune and know the words and yet not be able to put them together. If you recall what was said about intonations, slides and slurs, and know that it is entirely proper to add the short sound of our letter "u" to a consonant either in the middle of a word or at its close, in order to bring the accent right for the music; and once in a while it is allowable to use a short syllable in place of a long one for the same reason, you will begin to appreciate the difficulty. The uninitiated scarcely know where to make these additions and observe the omissions.

The Appropriate Fitness of the Psalms of David for the Oriental.

The subject matter of the psalms speaks for itself to those who know them. And to know their peculiar fitness for God's people here in their ignorance, sin, their desire to be taught and their increasing victories over sin, we have only to remember that David wrote most of his under circumstances not unlike those the people of India are experiencing nowadays. The Oriental pictures are all familiar; and so the moods of the Psalmist—his joys, his victories over sin, his sorrow for sin, his salvation from sin; God the Father's pardoning grace; the indwelling of the Holy Spirit and consequent useful and holy life; Christ the Son Royal and Savior—all these things are more or less real to the people. Yet they must have some one to bring these

same thoughts home to them and let them know they are for them in a very special way—to set them to singing them.

And if you could know how thirsty they are to get hold of these new songs! I cannot remember ever going before christian women who did not ask us to sing with them that they might learn. One village comes to mind as I write where there are four young girls. Their relatives are christians, but they are not. Yet how eager they are to learn to sing the Psalms. Under every pretext imaginable they will get us to sit and sing *just one more*. This is only a sample. Old and young, men and women *all love* them. I use the verb advisedly. No other word fits quite so well. And in passing I may say I have never found a non-christian crowd so rude or rough that they would not sit down to listen to a *psalm to one of their own tunes*. Often with tears in her eyes, one who has been especially mean to you, will beg you to sing more. So an entrance is made into hearts and homes and villages.

We find difficulties in teaching because before coming out we were not all asked if we were able "to teach strange people, strange words to unfamiliar tunes;" and we do not all have an aptitude for it. Yet since the tunes are the people's, they soon get the "swing" of them and you find yourself often following instead of leading.

I for one feel that the Home Church can never contribute her *music* to the Praise Service of her Indian body. Many do think, especially when they first come out, that we should not introduce the psalms set to the Indian airs, because of the associations with evil words that must come to the mind of every Indian who hears them or sings them. One does not like to speak of it, yet it is a fact that India's songs are foul.

One who knows, told me that there is not one song that is fit to be sung before a mixed company. And not only are her

songs bad, but the average Indian idea of music, as to time and place, is extraordinary. Occasions most sacred to us are made the opportunity for rendering most ridiculous and foul songs. And so popular is this that many professional singers go about the country singing for a living. Yet such is the music that he must sing, he is invariably branded a bad man. Since "The music of a people is the best revelation of the life and character of that people," one may readily understand what must be the moral state of a people who welcome such things. Nor is it an unknown thing for a christian family to be severely punished because they have allowed such singing, either by professionals or their own little girls and young women at their weddings or births.

Sometimes too, when a man wants to be naughty and show that he is not under authority, he will call in such and have a general good time, including a feast. This is apt to be the first step if a family wishes to deny Christ and His religion. These things speak for themselves and satan their father.

Yet because these tunes have been so used, is this reason sufficient for shunning them when set to sacred words? It may be a few old men and women will remember the old thoughts, yet the army of young people and the children growing up are hearing them sung to the *sacred words*, and these begin to sing at a very early age and can soon grasp the thoughts and ideas they sing. I do not believe the mind of the christian who never sings the old songs will long retain any association. The vicious bad may undertake to sing both, but the best way to get rid of bad weeds is to plant good seed. So is not this our special work to educate the people away from these very practices? What greater mission may we seek than to teach this great music-loving people, christian and non-christian, that music is a *sacred thing*, given by a living, holy, righteous God to be used chiefly in His own praise?

And since they *will* sing, and love their own music best, why not teach them to sing it to words that make for their salvation? At their weddings and friendly family gatherings, the psalms are eminently more suitable to the occasion, and can thus lift the music out of its filthy surroundings, and give it a setting that will be an ornament not to be despised by the Indian church and people. Very much has been accomplished already along these lines and the work has only just begun.

Again, since the tunes are familiar or easily learned, the people have better opportunity to get the words on the occasion of your morning visit to them.

Often it may be the psalm is all they will remember of the lesson you give them, yet this is the Word of God and has the promise that it will "not return void." The repetition so popular in the music makes this task of teaching subject matter much more easy. For example, the question of the fifteenth psalm is written as a prelude, to be sung also as a refrain at the beginning of each verse. Thus the question is repeated over and over, and the verse as it comes is a twice repeated answer to the question. The person is lacking who can not grasp at one hearing what the psalm say about *who shall inherit God's holy hill*.

The More Repetition the Better When the Lesson is in the Psalms

These are a leisurely people who live much in the open air, and make many of their journeys on foot. As they travel along, at night especially, they sing as they go and so have opportunity to repeat the song or a strain of it, as often as they desire. Thus we find all melodies, such that the more repetition there is in them the better. This is so characteristic that an "Anglo-Indian" tune set to the second part of the one hundred and forty-fifth psalm is branded immediately as "English," because there is no repetition in the verse proper.

This repetition tires us sometimes, yet we welcome it as a splendid oppor-

tunity for the unlettered to get the word readily. He will be greatly assisted too, if care has been taken to suit the time to the nature of the psalm. It must be very ridiculous to them to try to sing a slow mournful tune to the one hundred and fiftieth psalm, or a light lifting tune to the seventy-seventh, second part. That this is not always done, accounts largely for the fact that the people do not always sing with understanding. But we sing along, and after a given phrase has been repeated for probably the fourth time, some little old toothless woman who does not pretend to learn on account of her age, will begin to move her lips. The next time you go, if no one is listening who will laugh at her for trying to learn when she is so old, she will tell you a little at least of what we sang the week before.

A peculiarity in this repetition is that the first line (often used as the chorus or interlude) usually repeats one and one-half times. Perfectly proper if this divides a word or sentence—it usually does.

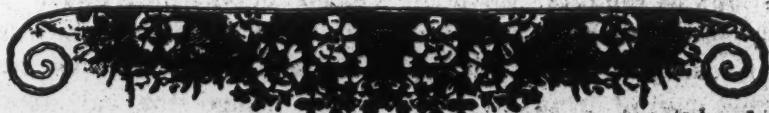
Another "repetition" known as the "Women's song," is most popular. On moonlight nights for hours and hours one may hear this strain, consisting of three tones repeated over and over. The singer makes a "tune" out of it by using his skill in placing accent, observing holds and proper intervals of time, thus he varies his production. To this strain I once heard the opening number in a certain village women's missionary society. Not one of the fourteen members can read, nor can their leader; but they all started out very bravely on the

thirty-third psalm, then they switched off to a part of the seventy-second, that is the same meter. Thus back and forth, a line of one, a line of the other, a verse of one, a verse of the other; yet who can say it was not real praise and did not enter into the ear of God Himself.

We praise God for preparing the music and giving the words for His own praise in our midst. As yet our church is so weak and the people are far from perfect. But the psalms contain just the spiritual meat that will make them strong and build them up in christian graces. Shall we pray they may get the most out of them as they sing so heartily? India knows the futility of lip service too. *You can help wonderfully by your prayers.*

It may not be generally known that the Sialkot Convention, while not a United Presbyterian organization, has used the psalms exclusively so far, and will do so again this year in its praise services. This is a great medium for the spread of the psalms. Not only do our own christians come here and learn to sing uniformly throughout our districts—a great thing; but there are missionaries and other leaders from outlying districts coming and learning them and going home to teach them to their communities. In the ten days that we are there it is quite possible for a number of psalms to become well known and popular. These are used in Echo Meetings and are taught to congregations. This means a thirst for more.

MAY THE PRAISE OF OUR GOD IN INDIA BE PERFECTED.



Christian Village System in India.

By REV. H. C. CHAMBERS, KHANGAN DOGRAN.

CHIS subject may refer to agricultural colonies settled by Indian Christians, of which there are only five or six in the Punjab and only one in our mission, or it may refer to the way the vast majority of our christians live in the villages. Taking it that it refers more especially to the former, we shall speak mainly of that subject and in closing also tell a little of the latter. It is very necessary to keep in mind these two ways our christians live and to remember that there is only one christian village in our mission, while there are more than a thousand in which christians live.

With reference to the Christian colony, Martinpur, named after our venerable Dr. Martin, who had the most to do in getting land from the government and making this colony a possibility, we may say that it was settled some ten or eleven years ago by some seventy christian families, selected from every district in the missions where there were any considerable number of christians, the selection being made by the missionaries in charge of the different districts. The government allotted to these a tract of some twelve hundred and sixty acres on the same terms that this land reclaimed by government irrigation is distributed to Hindoo and Mohammedan farmers from all over the country. This was probably the first instance where land was given directly to the Christians, as in the case of Christian colonies settled before this the land was given in the name of the mission which in turn redistributed it to the Christians as tenants, the mission becoming responsible to the government for carrying out all its requirements, the paying of taxes, etc. Experience has proven to the satisfaction of our mission at least, the wisdom of the method adopted by it and the Church of Scotland mission, in that it has

developed in the christian colonists a greater spirit of independence in things both temporal and spiritual, and freeing the missionary from the burden of superintending this big farm, collecting taxes, rents, etc., which though it may increase his temporal authority, often greatly weakens his spiritual influence.

The unit of division in distributing land of this kind is the square, about twenty-seven acres. Some were given a full square, others a half square, while the two head men of the village, who are responsible for the collection of government taxes, carrying out of government requirements as to sanitary and other village improvements, were given two squares each. Along with these seventy families many others also went from the older districts, relatives, helpers, etc., so that the village has a total population of about one thousand, of whom about five hundred are on the communicant roll of the village congregation with the exception of a Mohammedan butcher and two or three Hindoo shop keepers, all are christians.

The first two years of the settlement were spent in clearing the jungle, building houses and digging water courses. Of course this was the testing time, when it was all outlay and very little income, and there were few who did not incur more or less debt. For several years their church consisted of a little plot of open ground in the center of the village, which was swept clean and plastered with fresh mud once a week for the Sabbath services. A little tree, a relic of the jungle in the center of the plot, with a piece of railway iron suspended from one of its guarded branches, was the belfry from which issued the call to service. This call, however, had to be supplemented by a personal one from the sexton at each house just before the service. It was an open air service the year round.

Sometimes in a blazing sun, sometimes in piercing frost, but so far as I know a service was never suspended on account of the inclemency of the weather.

Most of you have heard of the unique offerings brought to the service, owing to the nature of which it was not possible to take it up with a basket or plate at a regular appointed time. Five chickens were tied to the leg of the pulpit. In this case an ordinary table, dishes of white fresh butter, balls of native sugar, eggs, etc., were put on top of it, while in front of it was piled all sorts of grain, corn, wheat, barley, cotton, etc. Thus the preacher, surrounded by such abundant evidence of the liberality of his people, was encouraged to put forth his best efforts in delivering his message. But now things are more modern in their fine new brick church. Though they still give the butter, eggs, and grain, they have a separate room for it, like the rooms set apart for the offerings in the temple at Jerusalem. Many other changes have taken place recently. Instead of the thatched roof houses they used to live in, they now have spacious, comfortable, and many of them ceiled houses. Formerly a baker's dozen of ragged little urchins sat in what was called the school, now eighty or ninety bright, tidy boys sit in orderly rows for their daily lesson. Their latest advancement is a Christian Endeavor Society of 40 members. Nor are the girls far behind, forty or fifty of them with their sewing class and missionary society, in addition to their daily lessons. Then many were in debt, now only a few of such unfortunate ones remain.

Last year the new church was dedicated on the occasion of the meeting there of Synod. Not a Hindoo temple or Mohammedan mosque in all the surrounding villages can compare with it. Five-sixths of the cost, some rupees six thousand, was given by the people from their own earnings. They have also done well as farmers, fulfilled all the

requirements of government in digging their wells, planting shade trees along the streets, etc. Consequently the government officials are pleased. They are greatly blessed in having for a pastor one known everywhere for his spirituality, Rev. Mallu Chand, often called the apostle of the churches and of self-support.

One thing has been demonstrated by the christian colony, as yet in the experimental stage, that when given an equal chance with the Hindoos and Mohammedans the despised scavenger caste is capable of the same advancement. Even the facial features of these christians have changed so that you could not ordinarily distinguish them from their high caste neighbors, and it is the hope that when other government lands are distributed, the christians will get a share, and other such colonies be established.

Now just a word in closing as to the way the rest of our christians live in the villages. In the canal region many of them in these days live in separate communities, though not so large as the one at Martinpur, and farm either on the shares or rent a tract of land for one or more years. As compared with the bulk of our christians still living in the older districts, these have great freedom and independence, and are on an equality with thousands of Hindoos and Mohammedans who make their living in this way. They can earn almost as much as if they were the owners of the land, the only difference being that they are not as permanently located as if they were the owners, their contracts being liable to terminate in one or two years, and then they have to move on to some other place. In this way anything permanent in the way of church organization and education is difficult.

Then there is the great majority of christians, both in the new and old districts, who still live in a little section of the village with the out caste people, separated from the Hindoos and Moham-

medans and working for them as hired laborers and consequently more or less in their power and looked down upon by them. As long as this condition of semi-bondage remains, any great advancement on the part of the christian is difficult, especially in such matters as Sabbath keeping, though even in spite of this

often hard bondage the christians are advancing in most every way. Christianity is for the bond as well as the free, and let our united prayers for all these be that whatever their worldly condition may be, whether bond or free, that they may "Abide therein with God."

Emancipation of India's Women.

BY MRS. I. D. SAHBAZE, BHALWAL, INDIA.

FREEDOM is such a foreign word to the women of this land, that they are almost afraid to talk about this blessing.

Poor things. They think they have no part in such things, they are not for us. Why is this? Because for ages the leaders of the religions of the country have taught, that women should only be as slaves to men.

For instance, among the Hindus there is the common proverb "For low caste, country peasants, drummers, animals and women only beating."

Among the Mohammedans a philosopher said, "if there was any good in women then her name would not have been "Beat," but "Not Beat."

From these two examples we can see the position women had among the followers of these men. The duties of a wife toward her husband are so many and heavy that all her temporal, and spiritual merit lies in full obedience to his will, and in her jail-like home pass her life. According to the belief of the Hindus, if any trouble, sickness, death, loss by fire or otherwise, all is blamed on the wife.

When a woman is left a widow her condition becomes more deplorable than ever. In place of receiving love and sympathy, it is cruelty and hatred. This is why that before English rule the women preferred to die with the husband than endure the life before her. We rejoice that the light of the Gospel has

reached India, and is shining everywhere, among all classes of people, and one of the very first effects is the change in women's condition. Of course in many places the women are still bought and sold like animals.

The educated who see the freedom among the christian women are the leaders in advocating freedom for the women who are not christians. Some have advanced so far that they will take the wife and children for a drive in the evening in an open carriage. Or you sometimes see the whole family of some educated Hindu going for a morning walk. In some places the women attend lectures and social gatherings.

There is now a school in Lahore where families can come and for nine months of the year learn. The pupils are mostly wives of the educated men, who are thus giving their women opportunities they did not have before marriage. Their children are also in school, and often the mother and children return together.

My daughter has a friend, whose husband is an official in Calcutta and they love each other very much, and only for the sake of knowledge would they be so far separated. She is in school in Lahore and their only son is in another school. When school hours are over one carriage goes for the mother and another for the son.

In many places the women have a club, and often have secluded parties, where they meet and read papers, have music

and talk over the questions of the day.

The Mohammedan women are not so free yet as the Hindu. They have begun to educate their women but not to a great degree. Worthy women are still held in the chains of bondage, and nothing but the gospel of Christ can set them free, and we praise God that many of them have been set free. I want to tell you the story of one of these.



THE VEIL OF SECLUSION.

About thirty years ago a young woman, of high family, and one who seldom went out of her house, even under the closest covering, asked her friend, whose wedding she had gone to attend, to get her a teacher. There was the promise of good wages, but her friend said: "It will not be possible for me to get you a Mohammedan teacher; if you are willing I will get you a christian, who will gladly teach you free of charge." Very indifferently she consented, with the understanding it would only be a short time and no religious books were to be taught.

When the teacher came she did not even return her salutation, and for weeks no conversation except in regard to the lesson passed between them. There seemed to be no lessening of her hatred to Christianity.

One hot day the teacher was very thirsty and asked for a drink. After hunting around for some cast-off cup she found one not used by the family. After drinking, the teacher set the cup on the ground. The pupil lifted it with her toes, and pushed it into a hole in the wall. This was all very hard for the teacher to endure, but for the sake of Christ it was meekly borne. When the copy was set for writing it was a verse from the Bible. Such as "God is love," or "God so loved the world," "I am the way, the truth and the life." One day the pupil asked, "Where do you get the sayings you put in my book?"

The teacher replied, "In the Holy Bible." The pupil said, "When you come again please to bring a copy of this book with you, I want to see it. I want to see the things that are written there." This was great joy to the teacher, and she gladly put into the hand of her pupil the glad tidings of salvation. From the time this book was given into her hands the attitude of the woman entirely changed toward her teacher. She now gladly with her own hands gave her cooling drinks from her own glass. In a wonderful way God opened up His word to her. She asked her teacher to come twice a week. As this was not possible, the lady missionary came and taught her.

One day when her teacher came, she said, "I had a wonderful day in my life. I heard the church bell going, and I said to myself, God's people are gathering together to praise Him, and then came into my heart the thought, 'When will you be free to do this.' I want to confess Christ and be baptized." The teacher, hearing this, was greatly pleased and astonished. Although rejoiced in heart that her pupil should have come into the light, she did not see how it was possible for her to confess Him.

There was no time for lessons now, all the time was taken up with the Word. The missionary lady was about

to go on a furlough for a year, so when the woman asked for baptism, the teacher said you had better wait a year until the missionary comes back so she can take care of you. The pupil said, "Dear teacher, what if I die in the meantime? My opportunity will be gone and I shall be lost." When asked how will you come away? she replied, "I shall not go secretly; I shall confess Christ before all my people." The teacher said "This will be an impossibility and you live." She replied, "Jesus gave His life for me, shall I do less for Him."

The next day she confessed before all, and her brother beat her very hard and did all he could to get her to come back to the faith of her people, but she remained firm. About four o'clock in the morning, her people thinking she was

too much hurt to do anything, went to sleep and to pray, and she made her escape.

Ever since her life has been a shining example of the power of the Gospel of Christ, and she now goes about telling others of the good news and of the liberty with which Christ makes the women of the Punjab free.

Just a short time ago a dear young woman stole away from her home, risking everything for the sake of the Savior she found, by hearing one of God's messengers telling the story in a village. She soon confessed Christ. Thus one by one God is calling out His own from even behind the bars of the most secluded of the women, and is setting the prisoners free.

Medical Missions Important Factor in Bringing the Gospel to India.

M. M. BROWN, M. D., SARGODHA MISSION HOSPITAL, INDIA.

THE subject of Medical Missions is not a new one. Much has been written about the countries opened up "at the point of the lancet," and of victories won by medicine and surgery where all seemingly had failed but them, and yet the subject is ever new.

New victories are daily being won, new inroads are daily being made into the enemy's country. Notwithstanding the spirit of inquiry that is found on all sides, there are yet those who are indifferent or bigoted against christianity, and yet who are impelled by the successes of Medical Missions to come to the missionary hospital for aid, and thus willingly or unwillingly hear the Word. Often the bigotry disappears as they become more acquainted with the real facts, and from being scoffers they become friends.

Medical Missions are one demonstration of practical christianity. The gov-

ernment of India shows its practical interest in the welfare of the people by establishing free hospitals and dispensaries. Why? It is a christian government. The native helpers, doctors and compounders in a large measure discount the good effects by taking bribes and refusing to give good medicine unless paid for it. The missionary hospital aims to convey the greatest measure of benefit without this discount.

The story is told of a man who wished to give some money towards the maintenance of a hospital, but not being a christian, he wished to give it to some hospital that was not connected in any way with the christian religion. After diligent search he was forced to admit that no such hospital existed, and withdrew his restrictions.

Not long ago a messenger came in from a village about six miles away, asking that a native female nurse be sent to a

case that was very urgent. He was told that the nurse could not go alone, as probably an operation would be required, and she could not perform it. After some hesitation he consented to the doctor going along. Arriving at the village the nurse went in and examined the patient. She reported a serious condition of affairs. An operation was badly needed. The people were Sikhs (a later class of Hindus) and the patient had never seen a white man before and of course no white man had ever seen her.

After much persuasion they were induced to let the doctor examine her. He found, as the native woman had said, a serious condition of affairs and an operation needed. He told the people that if an operation was not performed she would die. They agreed that she would. He then told them that he could relieve her and save her life by an hour's work. After much parley, they decided to let him go ahead and do what he could as it seemed to be the less of two evils. During the operation the other women in the room wailed loudly at the thought of the dishonor to the family by the presence of the foreign doctor. *Koi parda nahin raha*—there is no curtain left, meaning no family honor is left. When the operation was completed and all safe, the village rang with the praises of the doctor and the delight for the two lives saved.

About two months after, a similar case was brought to the notice of the doctor in charge, and he was asked to go this time. Owing to circumstances it was not best to go, but they were instructed to bring the patient to the hospital. This they did two days after. This time, however, there was no parley, but the doctor was permitted to do as he thought best. One of the women, who in the other case, had bewailed so loudly the loss of the family honor, was present and now encouraged the rest to keep cool and let the doctor do his work. This too was successful and resulted in the saving of three lives.

During the time they were in the hospital the patient and the attendants were regularly taught and preached to, and went away with a good idea, at least, of the Christian religion. It is safe to say that if these people had not been in straits, they would not have heard the Gospel, much less to have seen the practical demonstration of its workings. The last mentioned patient was brought to the hospital under a curtain, and would peer from under it at the foreign doctor with fear and curiosity in her face. She could hardly be induced to speak a word aloud at first, but after being there a week she would greet the doctor with a smile and seemed to have lost all fear.



MEDICAL ASSISTANTS IN GOOD SAMARITAN HOSPITAL, JHELMUM.

We have this year opened a dispensary in a new place. The man in charge is from the Churas, and has only an ordinary education. He was with the doctor two years and now he is doctoring and preaching among the Hindus and Mohammedans to upwards of forty people a day. They are all singing his praises and he is more patronized than the regular doctor in charge of the government dispensary at that place. This man's business is to treat the railway people, and even they go to our dispensary in

preference to the certificated physician.

Every doctor and every missionary hospital could give numerous instances, as they are common. Prayers in cases hopeless from the human standpoint, have been graciously, and marvelously answered and the heathen forced to admit that *He* had healed the patient.

Prejudice is being broken down, the power of prayer and faith demonstrated,

pity shown, sympathy displayed, help afforded, comfort given, hope encouraged, in short the Christian graces can all be practiced and exercised to the Glory of His name.

Go where we will in this land the Missionary doctor will be thronged and will have opportunity to preach to numbers. His responsibility is heavy. Pray for us that our faith fail not.

A Comparison of What is Offered to the Soul Now and Hereafter by False Religions of Panjabi.

BY REV. WM. J. BRANDON, PASRUR.

Introduction.

THE writer has no desire to paint any religion worse than it really is. Hinduism could have been shown in an even worse light than here presented. Opposite teachings may be found in the same religion but this is not surprising to those who live among the people of India. Yet it is sad and surprising to know that many an educated Indian of to-day seems far more anxious to interpret and defend his old religion than to seriously consider that there is but one Savior and that for *all* men.

Let us consider respecting each religion.

I. What It Is.

1. Hinduism.

It is difficult to tell what Hinduism is, for it includes very many strange beliefs and contradictions and is itself an absorber of Brahmanism, Buddhism and Devil worship.

In this religion can be found the atheist, the theist, the pantheist, the polytheist and the worshiper of devils. It is like an immense cloth of many colors that refuses to blend and seems opposed to combination. Although belief and practice often act as if they had never been introduced to each other, Ceremony, with her numerous

progeny, is on the best of terms with the ignorant. Brahma, the supreme being, one without intelligence, without hope, without aspirations, one day said, "Let me be many." Upon this Brahma the Creator, Vishnu the Preserver, Siva the Destroyer, sprang into existence. Brahma told some lies and got a cow and a tree to bear false witness for him; for this and some other serious offences his worship is almost extinct. Adoration once due to Brahma is now transferred to his would-be-sons, the Brahmans. Many temples are raised to Siva, who taking Brahma's prerogative, is now Creator as well as Destroyer, while Vishnu, the Preserver, is held in no less reverence. In order to save man from the injuries of demon Vishnu has already assumed nine incarnations, (Buddha, etc.,) Buddha being the ninth, either as brute or in human form. The tenth incarnation is yet to come as a great deliverer riding on a white horse, something like the record in Rev. 6: 2; 19: 11-16.

2. Mohammedanism.

A religion introduced into India at the point of the sword about the year 711 A. D.

The creed of Islam is "There is no deity but God, and Mohammed is the apostle of God." The pillars of this re-

ligion are: 1. Recital of the *Kalima* or creed. 2. Five stated times of prayer. 3. *Roza*, or the 30 days of fast. 4. Legal alms. 5. Pilgrimage to Mecca.

The Moslem is supposed to believe in God, angels, books, prophets, the last day, predestination by the Most High God of Good and Evil, and the resurrection of the dead.

God is said to have seven attributes: (1) Life (2) Knowledge (3) Power (4) Will (5) Hearing (6) Seeing (7) Speech.—Holiness, goodness, justice and truth seem overlooked.

The Koran presents several historical facts of the Bible in a greatly exaggerated form and gives absurd and impossible things as truths.

It is a religion that teaches fatalism and that good and evil proceed from the Divine will; that does not present God as a loving Father; that sanctions slavery and has to-day made a large part of Central Africa hunting grounds where human beings of both sexes, and of all ages are a prey to unprincipled slave dealers; a religion that teaches that to kill an unbeliever is an act of merit; that "creates a God that spares the sins that the Arab loves;" that presents "a prophet without miracles, a faith without mysteries, a morality without love, a thirst for blood," and demands formalism and invites sensuality.

3. Sikhism.

This religion was founded by Nauak Sakhih in 1469 A. D. It is an effort to make a compromise between Hinduism and Mohammedanism. It teaches that there is but one God (yet pantheism,) rejects caste, professes morality and in these days approves of strong drink. Their bible, the "Grant Sahib," is spoken of and treated as some living god worthy of all honor and worship. It is frequently covered with a finely wrought cloth, and when laid bare is fanned by devotees who seem anxious to prevent any flies or insects from sitting on and staining its sacred pages. At

night this book is put to bed as children do their little dolls.

So sacred is the cow that to kill it is considered a greater crime than to take the life of a daughter.

4. Buddhism.

This religion was founded by Gautama, born on twenty different dates about 565 B. C.

The severities of Brahmanism had at this time begun to greatly burden and even annoy its votaries. Buddhism with its comparative freedom from rites and ceremonies without entirely severing itself from Brahmanism offered a pleasant compromise and so for a few centuries gained a great number of followers.

One characteristic of this religion is kindness to all living creatures and a strenuous opposition to animal sacrifices.

Gautama, afterward better known as Buddha—from *Buddh*, to know—This man claimed to know all things; spent his life in opposing Brahmanism, which with its characteristic shrewdness declaring him to be one of the ten incarnations of Vishnu, made a bold move to increase Buddhism in the already incomprehensible ocean of Hinduism. As quite a number of moral precepts found in the Hindu religion can be traced back to the doctrines of Buddha we can safely say that this effort was to a great extent successful.

5. Jainism.

Some consider this a shoot from the decaying roots of Buddhism. The Jains reject the Hindu Vedas, do not countenance sacrifices; profess to believe in morality, the transmigration of souls and abhor the taking of life in any form. They differ from Buddhists in that they believe in the reverencing and worshiping of saints. Their Tirtban kars are of 24 saints who have risen in the world as great religious teachers and passed away to *Nirvana*.

6. Parseeism.

Some consider that this religion was

founded by Cyrus about 712 B. C. Isa. 41: 25.

It was brought into India from Persia over 1100 years ago. This faith is called Loroastrainism and is said to be about the purest of non-christian religions. This is one of the very few religions of the whole world that gives honor and respect to its women. Though originally slightly related to Brahmanism and though the chief characteristic of this belief is the worship of fire, the Parsees have kept themselves a separated denomination for hundreds of years, and that while living in the land of religions, the land of India.

II. What Each Religion Offers to the Soul in This Present World.

1. Hinduism.

When God as Brahma, or Vishnu, or Shiv is not holy or just, merciful or true, there is little or nothing he can give that will be of benefit to body or soul in this world. Hinduism countenances inter-marriage between relatives, early marriages, neglect of effective measures to check pestilence because supposed to be the work of deities or demons, and encourages poverty by forbidding arts, commerce, agriculture to the better classes. This religion discourages the relief of suffering in its many forms because it is supposed to be caused by sins in some former birth.

The doctrine of fatalism leads to a false contentment which usually ends in moral death.

Belief in absurdities such as "The monkey god at one time put the sun under his arm pit," and "King Sagara had 60,000 sons born in pumpkin," etc., etc., hinders intellectual progress, as does also the following of "Custom," which is said to be "The Supreme Ruler." . . . Caste is the distinguishing feature of Hinduism. It is retained not so much by belief as abstinence from forbidden food. Neither atheism, nor

polytheism, nor immorality will destroy caste but the eating of some cow's meat is calculated to forfeit all rights in this world and make entry into heaven very difficult, if not an impossible task. Caste claims divine origin and yet destroys the brotherhood of man. The Brahmin may appropriate whatever belongs to the Sudra or low caste, for the latter was created for the service of the higher caste. A gloomy outlook for the soul, so let us turn to

2. Mohammedanism.

What does it offer?

1. Permits revenge, which is called in the Koran the "Law of Retaliation."
2. Their would-be prophet permits each follower to have four wives and many concubines, while his own example was worse than his sanction.
3. Women must live in seclusion.
4. Men are said to be superior to women. Husbands are allowed to beat their wives and to divorce them at will, no law court being needed to complete the transaction. But this religion seems to make very great provisions for the body, so let us try

3. Sikhism.

It has several sects and ten Gurus or leaders. One Guru, who claimed to be sent to purify the Sikh religion, has given ten points of faith, five affirmative, viz: 1. *Kara* (Iron ornaments.) 2. *Kachh* (Short drawers.) 3. *Kerpel* (Iron quoits.) 4. *Kaugh* (the comb.) 5. *Kes* (the long hair.) All these mean: do not be effeminate, do not ever share, be always ready for fighting.

Negative points are: *Nari Mar*, don't smoke. 2. *Kuri Mar*, do not kill your daughter. 3. *Sri Katta*, do not associate with, or even trust the one with short hair. 4. *Sunnet Katta*, nor the circumcised. 5. *Dhir Malia*, nor the followers of the Guru of Kartarpur.

Another sect of Sikhs called Kukas, reject the sacred books of the Hindus; do not drink liquor; do not eat meat, and never eat from the hand of any except their own kind.

Pious Sikhs repeat the *Japji* (that is 40 stanzas of precepts of Guru Nauak) every morning. All this lays up a store of merit that lasts for many years.

But Hinduism is now fast absorbing this religion also.

4. Buddhism.

This religion offers a faith without a god and so denies the necessity of prayer for then there can be no hearer of prayer. Buddha claimed to be the greatest being in the universe. He states that there is no eternal being. In place of God *Karma* (action) is said to give prosperity or adversity to beings on earth. It is said to punish vice and reward virtue. No help in this world. Every trouble must be endured. "Life is suffering." His five commands were probably borrowed from the ten given by the God he ignores and to these three are sometimes added.

1. Do not eat in the afternoon. 2. Do not attend dancing and stage plays. 3. Do not use perfume.

5. Jainism.

The Jains are still calling for proof that there is a Creator.

They believe in preserving the life of all animals and are said to care more for the life of a horse, dog, hen or flea than for that of a man. They strenuously oppose the killing of cattle, but have permitted infanticide for generations. The priests carry a broom to sweep insects out of the way as they walk, and place a cloth over the mouth to prevent insects from entering. Such behavior entitles the holy man to great rewards for merit. In order to get rid of vermin infesting their beds the better class of Jains hire men (indifferent to animal life) to sleep in them. After the vermin have been disposed of by these hard hearted men they reoccupy their own beds till necessity demands another house cleaning. More merit for the Jain.

6. Parseeism.

Unfettered by caste these are free to go where they please.

This religion does not hinder Parsees

from selling strong liquors or attending theatricals, for which they seem to have quite a falling.

Because the earth complains that she is polluted by the burial of the dead, the Parsees expose their corpse on "Towers of Silence" to be immediately and effectually devoured by vultures.

With all their freedom neither soul or body seem able to obtain what could be of true benefit.

III. What Each Religion Offers to the Soul in the World to Come.

1. Hindulism.

This religion teaches every being has to pass through 8,400,000 births, and that to refrain from all action, good or bad, will tend to lessen the number of births and can possibly end in salvation.

A woman is exalted to heaven by obeying her husband. According to some, every action, good or evil, must be reaped, so there can be no forgiveness of sin. Some consider that alms-giving will atone for many sins, so also pilgrimages, or torturing the body. To carry a drop of water in which the toe of a Brahmin has been washed, destroys all sin. To meditate on the Ganges river, delivers from all sin. Pronouncing aloud the name of Hari, the "Great Being," cleanses from all crime.

As fire burns what it touches, so the name of Vishnu burns up all sin.

The swallowing of the five products of the cow and (especially) the giving of ample presents to the Brahmin, will cover all sins

2. Mohammedanism.

Heaven is described as a place of gardens, where persons can eat and drink and not have indigestion; where believers will be espoused to virgins, with large black eyes and where they will be delivered from pain of burning fire. If good deeds outweigh bad deeds, then paradise. If bad outweigh good, possible even then to be saved, if God extend mercy, or saints intercede, in

case the sinner is a Muslim, otherwise no hope for the rest. Nearly all Moslems seem to be depending on the intercession of Mahomet, who because of his favorable office as prophet of God, will assuredly procure them forgiveness of sins.

3. Sikhism.

Repetition of the name of Hari, said to be the only means of salvation—yet many think that works will help a great deal.

4. Buddhism.

Offers a deliverance in which man is said to be able to deliver himself. "Look not for refuge to any one besides yourself."

There is no deliverance from pain and sorrow, so must be endured. There is *no soul* in man. The five qualities (1) material properties (2) Sensations (3) Abstract ideas (4) Tendencies (5) Thought or consciousness *all cease at death*.

The great aim should be annihilation. The great and *Nirvana* i. e. *Nir*-(without)-*vana*-(desire.) To my mind Buddha

is the greatest pessimist that was ever born on this earth, and Jesus Christ the greatest optimist. The former, fallible, the latter, infallible. The former, human, the latter, Divine.

5. Jainism.

Temple building, because great merit brings rewards in the future.

As there is no God, there is none to forgive sin.

6. Parseeism.

Their sacred book is called the *Avesta*, which at one time tells of one god, the "Knowing One." Many years afterwards another eternal god was discovered, called the "Hurtful Spirit." There was then belief in two gods. Polytheism is also practiced by some, though the most intelligent are said to be monotheists.

That which is mostly worshipped is fire, kept ever burning in their temples.

The Parsee considers that many works of merit will probably procure him what the Bible offers by faith without works in the blood of the Son of God.

A Visit to Benares.

BY JENNIE E. MARTIN, KHANGAH, DOGRAN, INDIA.

INDIA furnishes to the tourist many places of interest and beauty. Lovers of nature find pleasure in seeking out the wild beauty and magnificence of the unsurpassed Himalayas. Those who delve in antiquity may find ruins whose origin extends sometimes back to pre-historic times. In Agra and Delhi and many other places we may find old buildings of historical interest and architectural beauty, which, though somewhat marred by age, still number among the most beautiful buildings in the world and retain enough of their former magnificence to give some idea of the splendor in which the old kings lived. The idealist, too, will find much food for speculation and thought in the beginnings of a modern India.

Nowhere, perhaps, in India can we find a place fuller of interest and fascination than Benares, and it is of Benares I wish to tell you. About three miles out from the city at Sarnath there is a pile of ruins well worth a visit. Excavations show it to have been an extensive Buddhist monastery and temple, the birth place of Buddhism. This was the garden spot chosen by the gentle Gautama himself and it is said that, until comparatively recent years, pilgrims came from far-off Japan to worship here. But it is not of Sarnath I wish to write, for that is the Benares of the past.

I might take you to see the Mission School where you would see rows and rows of clean, bright-faced girls, or to one of the little Mission churches where



**A TOUR THROUGH THE VILLAGES IN INDIA WITH
A MISSIONARY.**

For explanation of scenes, see other side of this page

A TOUR THROUGH THE VILLAGES IN INDIA WITH A MISSIONARY.

Explanation of Scenes on the Other Side of This Page

1. Serving dinner at Mala to visitors from other villages, all Christians.
2. Some who had just been baptized,; sitting in their midst is the Bible woman.
3. A village audience.
4. A company of village women who have just been baptized.
5. A village school and teacher.
6. Preaching at village Mala.
7. A village audience.
8. Village house.
9. A village scene.

the handful of christians meet for Divine Worship. But it is not of the Mission we wish to write for that is but a foretaste of the Benares of the future. We wish to give some of the impressions a visitor receives of the *present day* Benares, the stronghold of Hinduism.

It is said of Paul when he came to Athens that his "spirit was moved with indignation as he beheld the city full of idols." And we also read that Athens possessed more images than human beings. This is literally true of Benares. There are, it is said, more idols of the god Shiva alone, than there are inhabitants in the city of Benares, and many, many others of every deity in the Hindu religion. And these are, by no means, the graceful and beautiful figures of Apollo and Diana, but are hideous and

vile beyond description, both in appearance and significance.

A large number of these are painted a bright scarlet and are so conspicuous as to attract the attention of all passers-by. And these idols must be fed, bathed, put to bed, and protected from heat and cold, just as any human being. As we walked through the narrow, crowded, streets, every few steps we passed by a niche occupied by one of these hideous images, about its head and its feet were garlands of orange colored or yellow flowers, placed there by some devotee who had gone before. Often we would see them in the very act of bowing down in worship, kissing their hands and touching the idol's head and feet. Milk and rice also often accompany the offering of flowers. These, dropping in the



THE SIT SA GHAT, BENARES. GODDESS OF SMALLPOX.

street, mix in with the mud and there decay. And oh! what a smell! Each shrine is presided over by a priest and in proportion to the amount of money he can extort from the poor creatures who worship there, to that extent he assures them of the blessing that is sure to follow.

Once or twice a bolder spirit even dared to acost us for a fee, saying, "Give and get blessing, I make prayer for you." Flower stalls are plentiful, from which the devotees buy their floral offerings and we had many invitations to buy from them. But we jostle on through the crowded streets where hundreds of people are rushing along in mad haste to or from the performance of their devotions. This, in this country of leisure, does not seem like a true Oriental picture. Most of the people have hideous splashes of red, yellow or gray on their foreheads, sometimes in spots, sometimes in lines, the form and color indicating what deity has been the recipient of their adoration. We looked, in vain, for a spark of peace or satisfaction in the expression of their faces. There went desperate men and women in search of peace. There went cunning men in search of gain. Old tottering women were endeavoring to insure their salvation by dipping in the holy water. Their prayer is that their next incarnation might be in the form of a man. As we watched the crowds and their faces, our hearts were, indeed, sad and heavy, and we thought "How long, O Lord, how long?"

But we must follow the crowd to the Ganges. Benares is surrounded by a famous road called the "Panchkosi," i. e. the "Five kos" or Ten-mile Road" and within that enclosed space every inch of ground is sacred. Happy the Hindu whose good fortune it is to live there! Some even go so far as to believe that such is the sacredness of the ground that even Christians and Mohammedans who die in the sacred city might reasonably hope to be saved. The weary

pilgrim, as soon as his feet touch this "ten-mile" boundary road, or, if coming on the railway, as soon as he alights from the oven-like car, lifts up his hands and cries "Kashi, victory to thee." Kashi is the religious name of Benares.

But, of all the city, no place is so fraught with interest as is the sacred river itself. It is the culminating point, and a bath in its sacred waters is a sure cure for all sin and misery. Every devout Hindu believes the Ganges river to have been born from the feet of the famous God, Vishnu.

Were one to be so fortunate as to visit the river at sunrise, he would see a wonderful sight. The banks of the sacred stream are crowded with people all gazing towards the east, worshipping the rising sun. As we wended our way down to the river, we met many people returning, each carrying an earthen or brass vessel filled with water. The water retains its virtue, and many carry water away with them hundreds of miles. As the approaching pilgrim catches sight of the river, he raises his hands and cries, "Victory to the adored Ganges." He is then, in return for a fee, taken in charge by one of the Brahmins who directs him in his worship. He reverently folds his hands as the Brahmin repeats a prayer or two and then plunges into the river and bathes, drinking as much as he can of the sacred water.

But a better view of all this can be obtained from the river itself, so we took a boat and were taken slowly past all the "ghats." These "ghats" are broad flights of stone steps leading down into the water. Almost the entire bank, along which the city is built, is composed of these "ghats."

The view that strikes us from the river is picturesque and unique. On one bank of the curving stream lie green, cultivated fields. On the other, the Hindu temples form a background, their spires not being unlike church spires. Immediately in front of them are the stone

steps and at the foot of these steps, leading out into the water, and supported by piles, are bamboo platforms. Some of these are shaded from the sun by rude coverings supported by bamboo poles, but most of them are covered by large umbrellas, about six or eight feet in diameter, made of woven grasses. These look like so many huge mushrooms, and each one shades a hereditary property handed down from father to son. From the monetary standpoint, fortunate is the Brahmin who falls heir to one of these, for the Hindu worships the Brahmin and gladly gives the fee he demands. It is considered an act of merit and counts so many points in his favor. It is said that they even drink the water in which the Brahmin has bathed his feet. On the steps and in the water are swarms and swarms of people, some intent on their devotions, others fighting and quarreling even while performing the act which will give them salvation. Here sit a bunch of *faqirs*, with long hair matted till it hangs in strings and with their naked bodies covered with ashes. Some are submitting their bodies to great torture, that they may acquire even a greater holiness. They are very holy and in return for the worship and gifts of the people, bestow upon them great blessings in the way of prayers and charms. These charms are for the purpose of keeping away the evil eye. There sits an old Brahmin, with his fat body glistening in the sunlight. He has grown fat on the offerings of the people. A poor old woman in rags has placed her humble offering before him and is bowing before him and feeling his back with her wrinkled hands and kissing his feet. Back of the river, beside a mosque sits a "Sadhu," or holy man on his bed of spikes. He is so holy that when he dies, he will not be burned, as is customary among Hindus, but his body will be buried under the waters of the Ganges. However, as we passed by, his bed was empty. He had gone to eat

his breakfast. Even holy men get hungry at times.

All along the river, the "ghats" are studded with many, many idols, hideous and vile. Is it any wonder that with such low ideals as to the character of their deities, their own lives are so evil?

Here we pass the shrine to the small-pox god, now we see the observatory (a great curiosity in the way of ancient astronomical instruments,) and there is the burning ghat. Lying on the step with its feet in the holy water is a corpse wrapped in a white cloth, while some men are preparing the pyre for it. A few feet away from this we see a pile of wood beginning to blaze and we know that, as soon as it is consumed, the ashes of the body will be consigned to the Ganges.

A little farther down the river we pass by the Manikarnika well, which to us would seem most foul with its stagnant water, made worse by the decaying of flowers cast into it as offerings. But to the Hindu this well contains the holiest water in the world, water so holy that there is not a sin in the catalogue so heinous that a dip in these waters will not wash away the stain of it. No wonder criminals of all kinds flock here to find a salve for their stricken consciences and also feel that they have a license to commit any crime, if only they dip in the well afterwards. There is a legend that Vishnu in a time of great drought, dug it out to succor his worshippers, and the labor was so great that his sweat filled the well to the brim.

It would be impossible to even mention the many ghats and temples along the river front, but before we leave it, we must mention the most conspicuous object on the river. When the Mohammedans were in power there was great enmity between the Hindus and Mohammedans, and the Mohammedan King Aurangzeb caused many of the Hindu temples to be destroyed. On the foundation of some of these he built what is known as "Aurangzeb's Mosque.

running the minarets so high that they tower far above any other building there.

There are many temples in the city which are not on the river-bank itself, but we have only time and space to speak of two or three of the most noted. A short walk from the river brought us to a narrow alley leading into the street on which the famous "Golden Temple" is situated. As we passed by the outside wall of the Golden Temple, the guide pointed out a small hole in the wall caused by the removing of one of the stones of the building. This was done for the sake of the tourists and forms a 'peep-hole.' The temple was entirely too holy for such unhallowed feet as ours. We saw crowds and crowds of people bowing and worshipping before the emblem of Shiva, the most populated deity of Benares, in whose honor the temple was built. Many of these worshippers bore garlands of flowers and the constant calling aloud and ringing of bells to attract the attention of the god, brought to our ears a muffled bedlam of sounds. We passed around to the front and from the second floor of a shop opposite we got a good view of the central dome and two spires of the temple, the dome and one spire of which are covered with heavily gilded copper plates. These glisten in the sun and it is from these that the temple gets its name. We could also see the entrance and a part of the stone floor in which were imbedded hundreds of silver coins, the gifts of the people, thrown there and trampled into the stone by the feet of the worshippers. Over the entrance was an image of the god Ganesh, who is represented with an elephant's head. The legend is that one day an evil spirit looked at him, the result being that his head was burnt off. His mother began to cry, and to console her, one of the great gods said that her son could have the head of the first thing she met when she went out; and it happened to be an evil spirit with an

elephant's head. This was immediately transferred to her son's shoulders.

The cow temple is evidently not so sacred, for we were allowed entrance to it, but were only allowed to stand on a small platform in one corner, set aside for tourists. However, we did not care to stay long. The cattle, though decorated with garlands of flowers and beads, had not as much attraction for us as for the people who thronged the place, and as it was not altogether pleasing to the olfactory nerve, we hastened away.

On the way we passed by an immense scarlet image of the Bull of Shiva. It is in a sitting posture and measures seven feet in height. Before it, too, are offerings of flowers, milk and rice. Just beside this is the Well of Knowledge, whose waters are supposed to bestow the knowledge of salvation. It derives its miraculous power from the emblem of Shiva, which used to occupy a place in a temple near. When this temple was destroyed by the Emperor Jehangir the deity saved itself by leaping into this well, where, it is believed, he still resides. On to this well, which has been prudently covered to prevent the fouling of the water, devotees are constantly casting offerings of fruit and flowers.

The Monkey Temple, at some little distance from these, is well worth a visit. As we approached the entrance, we saw, in front, a small altar stained with blood. Here, once a week, goats are brought and sacrificed to the goddess Kali. This is, I think, about the only bloody sacrifice offered by the Hindus. The head is severed and placed on the altar and becomes the property of the priest, while the body belongs to the one offering it. If, at no other time they eat meat, the Hindus consider it a religious duty to eat this sacrificial meat, and it is said that many vegetarian Hindus take advantage of this licence to obtain a good meal of "kid pilan," a savoury dish of rice and meat and spices. The temple gets its name from the

swarms of monkeys which live in the temple and in that neighborhood. People feed them and some even worship them but they really have no vital connection with the temple. It is built in honor of the goddess Kali, the destroyer. These sacrifices are offered in the hopes of propitiating her wrath.

The temple is beautifully carved, and the steeple is surrounded by a number of cupolas, each tipped by a gilded point. By the side of the temple is a splendid tank, the water of which is said to be of special sanctity. In its porch hangs a massive bell, said to be the gift of a European Magistrate. The floor is of alternate blocks of black and white marble.

Kali was the favorite goddess of the thugs, who invoked her blessing upon their murderous enterprises. Through

the door, the image of the goddess may be seen, with a silver face and an enormously distorted red tongue, and decorated with numerous garlands of flowers. This goddess is usually represented with four hands, in three of which are weapons and in the fourth a bleeding head while around her neck is a garland of skulls. We entered the temple and walked about but when the priests saw that we were not going to give 'baksheesh' to have prayers offered for our souls, they suddenly decided that the temple was too sacred to be desecrated by our presence, and they asked us to leave. As we drove out again into the pure air in the neighborhood of the quiet mission house, we felt, as one expressed it, as though 'we had been to the very gates of hell.'

"A Tour Through the District With a Missionary."

BY MISS MINNIE ALEXANDER, SARGODHA, INDIA.

COME along with us and see something of the interesting work in Sargodha District. The tents, furniture, food and other necessary things have gone ahead and will be already when we arrive. Of course something will be left behind, there always is, but then that does not matter, we will send some one back to-morrow and that will give us one more chance to mail foreign letters. Jump in the buggy and let us start, "Billy" does not like to stand after he is once hitched. One day he lay down in the shafts because we were not ready to start as soon as he was. Oh! It is only four miles to "Forty-Nine," we will be there before sundown. There! did that strap break? Yes, it did! Well I was afraid it was too much to have Pandit Ani, Fatah Bibi, Alice, ourselves, the horse feed, tin box, water jug, vegetables, and bucket of

milk in one buggy, but what else could we do? Sure enough! the tents are up! See them in the distance? The women, children and babies are already coming to meet us. Yes, you must say "Salam," look wise and act friendly, no matter what they say, do, or look like.

That? Why, it is a sugar cane mill! The poor oxen do get very tired walking around in a circle all day. I always feel sorry to see them blindfolded. No doubt they will bring us some hot sugar for supper, they always do and it is very good. Get out here. Find a chair in the tent. I shall get some potato soup ready for dinner, for the cook is very tired, he has helped put up all the tents. Yes, that is your bed. Put the buggy whip by the bed for you will need it to-night. Mr. McConnelee gave us that buggy whip Christmas, bearing a card with "Merry Christmas to Billy." He might have

added "to the dogs, cats and rats, too."

That noise? The people in the village are singing psalms. Indeed it is a contortion of sounds but I believe they are singing from their hearts. Yes, this is a lovely morning. Too bad you did not sleep well last night. I always preach that it is better to tent farther away from the village so we won't hear the dogs barking. No! It won't stay so cool all day, by noon the sun will be fearfully hot. If you are the least "soft headed" you had better wear your sun-bat in the tent. I have to wear mine but Miss Anderson does not have to wear hers.

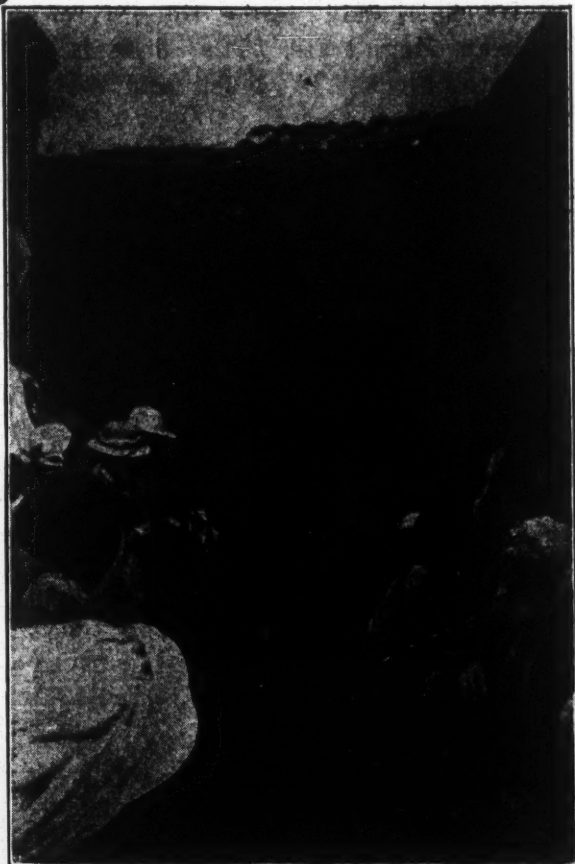
Here comes a poor, blind man; I must read to him of how Jesus cured the blind. What do you suppose he said when I finished the lesson? "Miss Sahiba, I don't understand English." Encouraging is it not, after two years of language study?

See that group of Mohammedan women coming yonder? They are a hard set. The last time they were at our tent they left when we began to read to them from the Bible. Look there! That big woman has climbed right upon our dining table, sitting there wiping her bare feet on the clean table cloth! Miss Anderson is very consoling, she always says, "Take joyfully the spoiling of your goods." You did not hear what she said as I was reading? She said, "you need not be making your head swim preaching to us like that. We don't believe a word of it." I am really glad they are gone. Come, let's go into the village and give a lesson to the Christian women. The native minister, who was to preach today, has been called to that village over there to help those christians out of trouble.

A little Hindu baby fell in the pond and was drowned and now the Hindus are saying the christians threw him in. Oh! the christians do have a hard time. Right here in Forty-Nine a Mohammedan man treated a christian unmercifully. He was to serve a summons to the christian man. He brought the sum-

mons and said. "Here is a summons for you but I shall not give it to you till you pay me five Rupees."

"I have no five Rupees, but would not give it to you if I had." Threats failed to produce the money, so the Mohammedan threw him into jail. By and by the christian man, seeing he would not get freedom otherwise, gave one Rupee. As soon as he was out he went to Sargodha and reported the matter to the authorities and the Mohammedan got punished. Yes this is a fine set of christians but, it is



A MISSIONARY TEACHING IN A VILLAGE
IN INDIA.

only this year that they have wakened up. Last summer Dr. Brown came out here every Sabbath to hold Sabbath School, but often they were all away working in the fields and he had to go back home. After that when Mr. McConnellee offered to get them a school teacher if they would take up subscriptions and help with his salary, they re-

plied, "We won't do it, we don't want a teacher."

"All right. There are plenty of other villages who do want teachers, we shall go help them," and he left them to think over the matter for themselves. Well the effect was wonderful. In a short time they had raised enough money to pay a teacher's salary and were not only asking for a teacher but wanted a pastor too. From that time on they have done well. You noticed how well they recited the commandments, Lord's Prayer, and how intently they listened to the remarks in "The Ten Virgins."

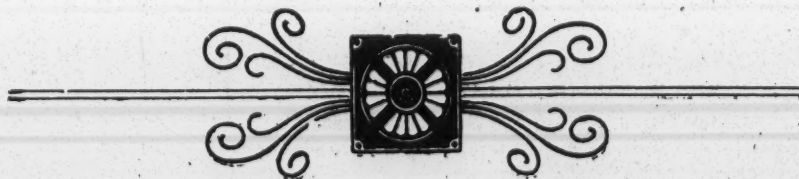
Did you know we are going to move to "Thirty-Six" to-day? The head man of the village sent word for us not to come because there is a plague there, but we think it is only his scheme to keep us away. Did you hear what that little boy said? He is sorry we are going away and said, "Please, Miss Sahib, don't go away, my liver is all broken to pieces." This village, "Thirty Six," has many christians in it. Two hundred and one were baptized in three days and during those days Miss Anderson could not speak above a whisper, but she worked on. The women said, "The Big Miss Sahiba's throat has sat down." The worker here does pretty well but we will be glad when they get a pastor. Here come the women in crowds! We will have a service right here under the shade of this tree, for the women will soon be wanting to go to the cotton field. They always enjoy the "Prodigal Son" so I shall speak to them about that. That is an easy parable for me to speak on because the Hindustani words are not very hard. I had to tell that story in my first language examination.

See the collection! Four dollars, two

chickens, a quart of wheat, and a plate of candy! This candy does not look very inviting but Mrs. McConnellee will take it, cook it over and make the best taffy you ever ate. You won't mind dropping the price for it into the next collection.

The last time we were here that crowd of Hindu women said we were liars and they went away angry. One man beat his wife for having listened to the reading of the Bible. This time they are asking forgiveness, even the man says he wants to learn. It is marvelous how God changes their hearts. About forty people are asking for baptism. Among them is a boy who has already been baptized three times and wants to be again. He says, "Why is it not like the Lord's Supper to be celebrated at every opportunity?"

Come into the tent and rest awhile. I am tired and I know you are too. Oh! of course those children must see the tent. Let them in for a few minutes and then I shall send them away while we have tea, and lie down for a rest. They do ask funny questions. That child there wants to know if the woman in the picture on the wall is a real, live woman. The one over there says, "Miss Sahiba, were you sweepers in America before you became christians?" How could she conceive of such a thing? We will have a busy time of it here. I am glad you will get a better insight into the work. Go? You don't have to go? Why, you have not been here long enough to really know what camp life is like. Yes, you are just like the missionaries in camp, too much rushed to stay in one place long. You are not only going to miss seeing the baptisms but that wedding too. Goodby.



Foreign Missionary Correspondence.

From Luxor Boarding School.

We were privileged to have Miss Grace Saxe with us for a few days. She gave a number of lectures in the chapel of the Girls' School. Great interest was manifested in the meetings, especially by the young men of the town, many of whom are in serious need of just this kind of help. All of her addresses but one, were interpreted for the benefit of those who did not understand English.

Since her departure, a Bible Study class has been started by Mr. McGill for the benefit of the young men. They are taking up the study by the chapter method, and we hope it will mean much for the spiritual growth of those who attend.

Before Miss Saxe left us, we were honored by a visit from Ex-President Roosevelt and his wife, who took tea at the Girls' School on the afternoon of the 23rd, in company with a number of other invited guests. After tea, he spoke in the chapel to an appreciative audience consisting of pupils, residents and tourists. Not only were his wholesome words of advice highly appreciated, but his genial attitude towards all, his cordial words of greeting to each one, and his sincere interest in the work of the mission, greatly increased our love, admiration and respect for him.

Miss Buchanan has left us, for her furlough in America. This is the first time since her association with this school that she has gone home for a longer period of rest than three months. The girls have been most mournful in their attitude for some days past, and when the time came to say goodbye, their tearful countenances were most pathetic.

F. K. M.

India.

Sangla Hill, Punjab. India.

Dear Friends:—

That which we anticipated and dreaded has taken place:—that is the departure of the children, May and Joe Caldwell for the home-land. You may ask what is there so awful about that? If you can imagine yourself in a place in India

where there is a missionary, with his wife and children, and two lady missionaries, and no other Europeans within miles, and then have the children leave, you might be able to realize something of what it means. But I think it is almost impossible for any one who has not been through it, to realize the awful loneliness in the hearts and lives of the parents. One may imagine something of it, and just that much makes him realize that it can only be done in the strength of the Lord and resting on His promises.

The last days before their departure were busy and exciting ones for the children. The people paid them much attention, and gave them many gifts, because it would be many years before they would see them again. They received Punjabi suits of clothes, shoes, bracelets, necklaces, rupees and a cow and calf. The day of their departure at the station the boys of the Mission School lined up on the platform and presented Joe with an English Bible. It might be interesting for you to know that these boys are non-Christians.

May was asked if she dreaded going home without her parents. She answered "No, I fought that out when we lived in the school-house. I never realized that such a thing might take place until Miss Mayme Martin offered to take me home. Then the fight came, and since that I have been ready to go when it was thought best."

There was a determination on the part of each one not to look on the dark side, and it was carried out beautifully. Miss Hill and I looked on and wondered.

May we remember not only Mr. and Mrs. Caldwell and children, but the many other parents and children in their loneliness of separation. We know that they shall receive their reward, for Christ has said "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children or lands for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." (Matt. 19:29).

Yours in the Master's Service,
Lena S. Brotherston

A Letter Addressed to the Women's Board.

The following communication is of special interest and great importance in the event of the mission tour through our Foreign Fields by two members of our Women's Board.—Eds.

OFFICE OF FOREIGN MISSION BOARD.

Philadelphia, Pa., Aug. 10th, 1910.

At the meeting of our Board of Foreign Missions on Monday, the information was presented concerning the plan of the Women's Board to send a Commission of two of its representatives to the foreign field, to visit the foreign work. Our Board expressed great satisfaction in this plan, and has asked me to formally express to your Board its belief that the visit of your representatives will help forward greatly the deepening of interest in missions in America and the effective administration of the work by your Board, as well as our own.

Our Board also took action, commending to the Missions your Board's representatives, so that all our missionaries may be officially notified of this proposed trip and may unite in co-operating to make the trip pleasant and profitable for your representatives.

I suppose in one sense this action was not altogether necessary, but it was an opportunity which our Board of Foreign Missions gladly took advantage of, to express formally and to place on record its satisfaction with the plan which you are carrying out for the visit of your Commission.

Our prayer is that Divine grace may be given to your representatives, that the good hand of the Lord may prosper them on their journey, that their health and strength may be preserved, and that with gladness of heart and also with the great power of eye-witnesses, they may come home TO SPEAK OF THE THINGS WHICH THE LORD HAS DONE, AND THE GREAT THINGS WHICH THE CHURCH MUST YET DO TO FULLY ACCOMPLISH THE WILL OF HER LORD.

Sincerely yours,

C. R. WATSON,

Corresponding Secretary of the Board of Foreign Missions of the United Presbyterian Church.

Editorial.

This India number is excellent. The topics for study have been more difficult than usual, and yet our busy missionaries in India have furnished for this India special, articles of great merit. The article on "Praise Service" could not be excelled, and likewise the entire number gives proof of informed and interested writers.

If every woman in the home Church would read and study this number sympathetically, there would be many returns to our contributors for their valuable services, not only this instance, but every special effort they make to furnish our pages with good material from the mission field.

* * *

Mrs. H. C. Campbell, Foreign Secretary, and Mrs. J. B. Hill, Treasurer, of the Women's Board, sailed for India September 24th, on *Princess Irene* steamship, North German Lloyd Line. Mrs. Campbell and Mrs. Hill were honor guests at a beautiful luncheon September 16th, where the board of managers of the three institutions supporting the Women's Association of the United Presbyterian Church, were hostesses. Mrs. Campbell has been the efficient president of the Association for twenty-seven years, and this occasion afforded an opportunity for recognizing her faithful labors.

Mrs. Levi Duff was toast mistress; greetings were brought from Orphan's Home, Aged People's Home, Columbia Hospital and the Women's Missionary Magazine—also Women's General Missionary Society. Mrs. Campbell and Mrs. Hill responded to the kind words for the eventful journey in the interest of our mission fields. They expect to reach India by Oct. 21st, arriving in time for Sialkot Convention.

The Women's Missionary Society of the First United Presbyterian Church, Washington, D. C., organized with ten members, nine of whom subscribed for the Women's Missionary Magazine. An excellent beginning, and promises well for the future of the mission work of the new congregation.

* * *

Outlined program for 1911 will appear in November issue of the Women's Missionary Magazine.

* * *

Fifty years of women's work in missions is to have suitable and wide-spread recognition in the Women's Missionary Jubilee Meetings that are planned for the coming winter. For the benefit of those living near the cities to be visited, we give the first two months' schedule. Anyone having the opportunity of attending one or more of these meetings, should do so. Further notice of this will be given to our readers.

Dates for Women's Missionary Jubilee are:

Minneapolis, October 10-11.
 Seattle, October 14-15.
 Portland, October 16-17.
 San Francisco, October 20-21.
 Denver, October 26.
 Omaha, October 27-28.
 Des Moines, October 30-31.
 Kansas City, November 1-2.
 St. Louis, November 3-4.
 N. W. U., November 6.
 Milwaukee, November 7-8.
 Chicago, November 9-10.
 Indianapolis, November 11-12.
 De Pau, November 13.
 Cincinnati, November 14-15.
 Cleveland, November 16-17.
 Detroit, November 19-20

* * *

Do not forget the barrels of canned fruit this fall, that are so much needed in the Orphan's Home and Aged People's Home. A small amount from each one

will readily fill a large barrel. Do not neglect this one privilege of so much help to the management of these worthy objects.

* * *

Miss Elizabeth Gordon, retired veteran Missionary, enjoyed the testimony of many friendships on a recent birthday, and sent the following letter in acknowledgement:

Patterson, N. Y., Sept. 1st, 1910
Dear Editors:—

May I have the privilege of acknowledging, through the Women's Missionary Magazine, the many kind birthday letters and cards received, both from this country, and India, as my feeble strength will not permit me to dictate letters to all personally, thanking them for their kindness and thoughtfulness, as I would so love to do.

There were letters and cards from fourteen or fifteen ladies and gentlemen of the mission, as follows: Revs. A. B. Caldwell and D. R. Gordon; Misses McCullough, Josephine Martin, Kate Hill, Nancy Spencer, Elizabeth McCahon, Cynthia and Rosa Wilson, Jeane Morrison, Elizabeth Lawrence, Ella Gordon and Mrs. Scott, Mrs. Holliday and Mrs. James. Some of these wrote lengthy and

interesting letters, giving information about the mission.

Besides these personal letters of congratulation, the greetings of the entire mission were sent through Miss McCullough.

Besides cards from relatives in this country, there were some from Mr. Jas. Mitchell and two daughters of Cedar Rapids, Mrs. Barnes of Washington, Ia., and Mrs. Lytle and Grace, of Monmouth and Miss Marie Lawrence of Columbus, O.

There are also a few other letters and cards, dating farther back, somewhat, that I would like to mention. Some time ago, I received a letter from Mrs. Maria Watson, but not knowing her address, neglected to answer; also one from Mrs. Margaret McKee, telling of the death of Rev. Thakur Das, and a good long letter from Miss Henrietta Cowden.

Just recently, I received a lengthy and very interesting letter from Mrs. J. S. Thompson, at one time a missionary to India, now of Southwick, Idaho, telling of the good work that she and her husband are doing in that Home-Mission field.

If there should be any others whom I may have overlooked, I trust they will consider this acknowledgment for them too.

Thanking you for this favor, I am

Very sincerely yours

Elizabeth G. Gordon.

(Per A. E. M.)

Study for the Month.

NOVEMBER—INDIA.

Text for the month: The fields are white already to harvest.

Suggestive scripture lesson: Matt. 25: 14-31.

Roll call—Important events transpiring in mission fields.

Topic for Study.

1. Christian village system in India.
2. Emancipation of India's women.
3. A comparison of what is offered to the soul now and hereafter by the false religions of the Punjab; Hinduism, Mohammedanism, Sikhism, &c
4. Self-support in India missions. History and forecast.
5. Our contribution to the praise service of the Indian church:
 - a. Converting beautiful melodies from a most profane to a sacred use.
 - b. Giving the Psalms in a form readily retained by an unlettered people.

c. The appeal to a music loving people.

d. The wide spread use of our Psalms through use in Sialkot and other conventions.

6. Non-Christian students in our educational institutions.

7. Medical missions important factor in bringing the Gospel to India.

8. A tour through the district with a missionary.

9. Heathendom as seen at the Ganges, Benares, the Mecca of Hinduism.

10. Our responsibility to India is *now*, not some future time.

If all these topics are given to helpers for preparation, papers should be short. It is not necessary to write papers on all. Do not take the Magazine to the meeting and read your part from its pages. Be enough interested to *talk* of what you have read.—Committee.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

IMPORTANT NOTICE!

The Thank-Offering Blanks will be sent the latter part of September to the Presbyterian Secretaries for their auxiliary societies. These should be sent to Women's, Young Women's and Junior Societies as early in October as possible, and be filled in and returned to the Presbyterian Thank-Offering Secretaries not later than December. After the secretaries will have compiled from the blanks what they need for their annual reports to the Presbyteries, ALL BLANKS should be sent to the home address of the General Secretary, Mrs. M. C. Porter, 15 Marshall Ave., Allegheny, Pa., to compile for her report to the convention of May, 1911.

Let every Presbyterian aim to be a banner one by having every blank filled in well and sent in on time.

The Worker's Prayer

O God, place any burden upon me today,
Only sustain me;
Send me where Thou wilt,
Only go with me;
Sever any tie, but the one that binds me
To Thy service, and to Thy heart.

—Selected.

God's Response.

I am with thee!
Not an hour, without My companionship;
Not a difficulty, without My co-operation;
Not a Red Sea, without My right arm;
Not a mile of wilderness, without The
Angel of My presence.

—F. B. Meyer.

A Thank-Offering Message.

The faithful service rendered in the Thank-Offering Department of women's work, during the months of October and November is in some respects, the most difficult of the entire year. Hence, "The Worker's Prayer," as given above, is heartily commended to all officers and members of the Senior and Junior societies who are engaged in this special work. Commit the words to memory; make them your own, daily; claim the promises given in "God's Response,"

and then watch in faith for the rich blessings that will follow your efforts.

What may be expected?

That not one consecrated worker will go out to service without the Holy Spirit going with her to open the way and make it plain before her.

That not one indifferent or careless member of any congregation will be difficult to reach with pleas for liberal offerings, because God is working with her and can open any hardened heart or closed purse strings:

That there will not be one Red Sea of opposition that cannot be crossed, because God's right arm is underneath to bear her up:

That not one step of the day's travel from house to house, soliciting help for the support of the important work given in trust to the women and children of the Church will be dark, because the "Angel of God's presence" will light up the entire pathway.

Workers!—Go forward praying and trusting, and the 1910 Thank-offering will be all your anxious hearts can desire, or the Lord's work the coming year.

Talk and pray and work for every

Senior society to average \$5.20 per member, and every Junior society \$1.00 per member, and then gifts of gratitude "will pour into the Lord's treasury." Then the society names will not only be recorded on the Honor Roll of The Women's General Missionary Society, but in "God's record book" in heaven.

Thank-Offering Conference.

The afternoon of September seventh witnessed a large number of women—younger and older—entering Calvin Hall, Publication Building, Ninth St., Pittsburg. Who were they? The Presidents of Women's and Young Women's Missionary Societies; Junior Leaders and Presbyterian and Congregational Thank-offering secretaries.

Why were they meeting together?

To spend two hours in conferring together in reference to the work for the Thank-offering Department of the Women's General Missionary Society.

Mrs. W. D. Morrow, the efficient Thank-offering secretary of Monongahela Presbyterian, who planned the program for the conference, presided.

The topics discussed were:—

The Spirit of the Thank-offering.

The Relation of Prayer to the Thank-offering.

Why Use Thank-offering Boxes?

The Need of Enlarged Thank-offerings.

Methods of Deepening an Interest in the Thank-offering in Senior and Junior Societies.

The topics were opened with three minute remarks by different leaders. Two are reported here as follows:

The Spirit of the Thank-Offering.

MRS. R. L. NOBLE.

Gratitude is defined by one, as an emotion of the heart, excited by a favor or benefit received.

So rare is it for one not to possess this emotion to a greater or less degree, that

instinctively we shrink from one, who seems to be devoid of this feeling.

If an ungrateful son or daughter refuses to give to the parents the love and care which their helplessness demands, the whole community is shocked.

Yet, our Heavenly Father has been giving us His care all these years, and is daily loading us with gifts. And oh, that gift which is over and above all others—the gift of His Son, that we, through Him, might have eternal life. That one gift which makes it possible for us, as Christian women, to enjoy the privileges we do today.

What have we given in return? Is our gratitude even in the smallest degree, commensurate with our blessings?

We are so prone to commend ourselves, when we have met our obligations. God has said, "Bring ye all the tithes into the store house." These *belong* to God, and are we to be commended for paying our debts? True His promise is, "Prove Me, and I will open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Then again, we are enjoined to give our free will offerings unto the Lord. These must of necessity, come from the remaining nine tenths.

Over and above all, is the gift that is prompted by the love in our hearts, which finds expression in the love offering. This is the real Thank-offering—the out-pouring of the heart filled with love for the Master, and if it is accompanied by the prayer that God will use it to implant His love in the heart of one who has never yet learned of this great love and sacrifice for a sinful world, we are nearing the ideal of a real thank-offering.

And oh, the joy which we have in our own hearts; for who of us has not experienced over and over again, the blessedness of giving.

Six Reasons For Using Thank- Offering Boxes.

Mrs. W. H. VINCENT.

First. Use the Thank-offering boxes because it is easier to give a small sum at intervals, than the same amount all at one time.

There are few women in our churches who could not give a penny a day in the boxes if it is given regularly day by day, and never miss it. But many would find it a difficult matter to gather together three dollars and sixty-five cents on short notice, if no provision had been made to have the offering laid aside before hand. We should be ashamed of such an argument—"to give and not miss it," for we should give until our giving represents some self denial, some sacrifice. We deny ourselves that we may have a gift of love for father, mother, son or daughter; shall we give a love gift to our Heavenly Father, to our Elder Brother, to our best Friend, of that which costs us nothing? Still the fact remains that this is an argument for the use of the boxes, and it is easier to give that way.

Second. Use the Thank-offering boxes because you can sometimes get a woman to take a box and give an offering, who cannot be persuaded to join a missionary society.

I occasionally find a woman who for good and sufficient reasons, cannot, or will not become a member of a missionary society—at least, the reasons seem good and sufficient to her.

I like to have a Thank-offering box in my bag, and hand it out to her saying: "Here is a way you can help our Society in your own home." I always have a hope that if I can induce a woman to take and use the box, I can eventually interest her in the entire work of the missionary society. My hopes have not all been realized, but I keep on hoping.

Third. Use the Thank-offering boxes because there is such great need for the money. The number of our workers has been depleted by sickness and death. Those now in the field are over-worked and over-burdened. The call for reinforcements is loud. "How can they go except they be sent?"—how can they be sent except the money be in the Lord's treasury?

The Thank-offering, in all the years of its existence, has been an important factor in meeting the needs of our work. A large offering was never so much

needed as now. A penny a day from each woman in our Church would mean an offering of \$273,750, and ten cents a week from each, the amount asked for this year, would mean about \$390,000. Can we afford to do less?

Fourth. Use the Thank-offering boxes because it makes order and system in giving. Our God is a God of order and He loves order. The scripture admonition is, "Let everything be done decently and in order," and later we are admonished, "Let everyone of you lay by in store that there be no collection when I come."

The tithe system of giving is training in orderly systematic giving, but the Thank-offering box is training along the same line, teaching "precept upon precept, line upon line, here a little and there a little."

Fifth. Use the Thank-offering boxes that our own spiritual lives may be enriched. We are such busy people that we are in danger of being submerged in this life's cares and work, and of having our spiritual life choked.

We need something to lift us out of the mire of business every day, and the Thank-offering box, with its appeal for a daily prayer for our mission work, and a daily offering of thanksgiving to God for His mercies, which are new every morning and fresh every evening, is a magnet to lift us out of the slough of care and bring us to a life, like Enoch's—spirit walking with God.

Sixth. Use the Thank-offering boxes because of the influence on the family life.

You will all agree with me, that in this hurried age, we need a revival of family religion. There is so little of worship of God, of studying His word, of acknowledging His claims upon us, in the home. Do you not think that mother's Thank-offering box in plain sight, and the well known fact that every day she worships God in this way, with a prayer and an offering, would be a blessing to the children in the home? Would they not early learn their entire dependence on the kind Heavenly Father, who cares for them every day? Would they not learn to love Him and be eager for the time when they could claim their places in the Church as his acknowledged children? And would they not early learn to know, and love and give to support the mission work of our beloved United Presbyterian Church?

"If ye know these things happy are ye if ye do them."

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: ALL THINGS ARE POSSIBLE TO HIM
THAT BELIEVETH. Mark 9: 23.

AIM:—FIFTY NEW SOCIETIES THIS YEAR.

Mrs. J. A. Alexander, Secretary, Crafton, Pa

OUR SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta,
Egypt.
Miss Roma Beatty, Sialkote, India.
Miss Bertha Houston, Frenchburg, Ky.
Miss Christianita Totten Henderson,
North Carolina.

Day Verses at New Wilmington Conference.

SATURDAY—"Bringing every thought
into captivity to the obedience of
Christ." II Cor. 10:5.

SABBATH—"Call unto me, and I will
answer thee, and will show thee
great things and difficult, which thou
knowest not." Jer. 33:3.

MONDAY—"If two of you shall agree
... it shall be done for them of
my Father." Matt. 18:19.

TUESDAY—"First be reconciled to thy
brother, and then come and offer thy
gift." Matt. 5:2-4.

WEDNESDAY—"Bring ye the whole
tithe into the storehouse . . . and
prove me herewith." Mal. 3:10.

THURSDAY—"Not by might, nor by
power, but by my Spirit saith Jehovah
of hosts." Zech. 4:6.

FRIDAY—"A God . . . who worketh
for him that wait for him." Isa. 64:4.

SATURDAY—"Thine ears shall hear a
word behind thee, saying, This is
the way, walk ye in it." Isa. 30:21.

SABBATH—"I have called you friends."
John. 15:15.

CONFERENCE MOTTO—"Christ Jesus
my Lord." Phil. 3:8.

POST CONFERENCE Verse—"Our
sufficiency is from God." II Cor. 3:5.

Suggested Program for November TOPIC INDIA.

SCRIPTURE LESSON—Day verses from
New Wilmington Conference.

SING—Nos. 42; 4; 146; 133.

ROLL CALL—Items from New Wilming-
ton Conference.

PRAYER—For out going missionaries and
the Commission from the Women's
Board.

***PAPER**—"The relation of prayer to
missions.

READING—Farewell letter from our
missionaries returning to India.

MONOLOGUE—MY duty to India.

PRAYER—For India, especially for
Miss Beatty.

TALK—The crisis that is on in our
mission fields.

DISCUSSION—How can we bring our
church to realize the importance of the
crisis?

SEASON OF PRAYER—For our beloved
church in view of the present crisis.

***At the earnest request of the missionaries the
young women are urged to form prayer groups to
consider the needs that confront our Church to-day.**

Reading Contest.

Dear Young Women:—

We hope every Young Women's
Society will take part in the Reading
Contest. We cannot be interested in
any subject unless we know something
about it. If we spend four months
reading Missionary literature, we are
sure to become interested in Missions.
The object of the Young Women's
Missionaries is to create a desire among

all the young women to do missionary work; and to inspire those who are now members of societies to get every girl or young woman of their acquaintance to become a member of a Young Women's Society. There is no better way to accomplish this end than by a good Reading Contest. Ask the young men to read with you—it will not do them one bit of harm. The books on mission work are much more interesting than the latest and most popular novel. Whether you win the prize or not, the reading will be a great help to you. Strive to win the first prize. We never reach higher than we aim. If you fail to get the first prize, you may get the second—if you fail to get either, you will have a fund of information that you will not be sorry you possess. If you spend four months, all the spare time you can get, reading missionary literature, you will have so much to talk about that you will not think of any gossip. It will aid you wonderfully to be a good conversationalist—you will have so much that is interesting to talk about.

The contest will begin November 1st, 1910, and will close March 1st 1911.

Leaflets giving all the rules for the contest will be sent to your Presbyterial Secretary of Young Women's Work and she will send them to all the societies in the presbyterial. If *your* society fails to get one, write to your Young Women's Presbyterial Secretary; if you do not have such an officer in your Presbyterial, write to the Recording Secretary, as I shall send them to her, if you have no Young Women's Presbyterial Secretary.

Begin *now* to hunt up a list of books to read. They must be on missionary subjects. You will find any number of them in the Missionary Libraries. I could make out a list for you, but you will be much more interested if you make out your own list. Have it ready to begin by November 1, 1910. Begin now to prepare for your Book Social—get books wherever you can, and enter the

Book Contest. Follow the rules closely so your work may be counted in the end.

Mrs. J. A. Alexander.

"Christ Jesus My Lord!"

The dominant impression, perhaps, made on many attending the New Wilmington Conference, was a new realization of these familiar words, for this was the Conference Motto and to it our thoughts were directed in a very special way by Dr. Watson at the opening session. And as for ten days, our eyes at the daily meetings involuntarily sought the Motto, displayed over the pulpit, somehow, the large red letters became more vivid, and filled with a meaning they had not had for many of us before. Not only was there a desire that the sense of possession should be deepened, but that life should be lived so completely for Him, that those with whom we mingled in the common places of life might come to know that ours was no empty profession as we claimed the truth of those words which had become so wondrously sweet, "Christ Jesus my Lord."

One, too, cannot help but feel that the impressions made as a result of the sermon on the words "He must increase, but I must decrease" were a very natural result of the appropriation for one's own life of the Conference Motto. As Rev. T. D. Edgar rapidly sketched the life of John the Baptist, who with an utter absence of self or selfish motives, was able to give expression, in the very face of such popularity as was then his, to this sublime selfishness, some surely felt that there must be the death of self in our lives if we would truly and consistently say "Christ Jesus my Lord."

Perhaps at Conferences, such as the New Wilmington Missionary Conference, as nowhere else, is there borne in upon one who is practically learning the "why and how" of service, an intense desire to bring into other lives some of the joy that is ours. So, as we sat at the Institute Hour day after day with

Mr. Charles G. Trumbull as our human leader, one felt that the Spirit Himself had come to teach us how to work out in personal service, in personal effort, or, to use the now familiar phrase, by "personal work," the great salvation which has crowned our lives. Perhaps no hour of the Conference sessions brought more practical suggestions. Perhaps at no other hour did we have a keener sense of the presence of the Lord. Perhaps at no other sessions were more earnest resolves made, that when we had returned to our places of service, of duty, of opportunity, not merely to engage in the round of what we so glibly sometimes call "church work," but definitely to ask that He would work through us to the winning of lost ones to Himself.

But it is impossible to give here in any detail, all the impressions that were made on even one in attendance at the Conference. Were we permitted to speak at length and in detail, we should want to tell about the presence of the missionaries at the Conference—those who had barely begun their missionary lives, and those whose lives had been so completely interwoven with those in Egypt and India, that even in New Wilmington, where sympathy and interest were so deep, we could not but be conscious that "The Lure of the Mission Field" was greater than aught else this old world had to offer.

The prayer spirit, too, of those days at New Wilmington is hardly to be described, but as little groups gathered here and there, in a room of the college building, or perhaps down in a field under the blue sky, God seemed very near and real.

But we have said nothing about Mission Study, which, as we were often assured, was after all, the very heart of the Conference, nor of the wonderful Vesper Services, held on the Hillside lawn, with the glory of the setting sun illuminating the whole; nor of the Testimony meeting on the closing Sabbath,

when expression—which, as we are so often assured, is the test of proof of impression—was given to the helpfulness experienced in many lives.

It seems altogether fitting that this rather fragmentary recital of impressions of the New Wilmington Conference should have as its closing paragraph a reference to what was undoubtedly the service which made the most profound impression on us all. On the last Saturday evening, in the Church, a number of scenes were presented from Egyptian life. The platform was decorated with draperies and hangings Egyptian, and with our Egyptian missionaries, the Rev. J. G. Hunt as our guide, we went into the harem with the missionary, into the cafe with the Moslem Sheik and the young Egyptian, who, while drinking their coffee, discussed the inroads into Mohammedanism being made by the American Mission. Then listened while Dr. Andrew Watson argued with the Moslem Sheik as to the inspiration of the Scriptures, the mystery of the Trinity, etc. Shall we ever forget the heartbreaking scene, as having been divorced by her Moslem husband, the outcast wife bids farewell to her darling boy? And then the last scene, when the hopelessness of death in Egypt was portrayed! It seemed a fitting close to a week in which our hearts had gone out in a great longing for the unoccupied places, and again earnest prayer was made that our lives might be "fully occupied" for Him.

And, so as we left New Wilmington, feeling, it may be, helpless indeed, our Post Conference verse, "Our Sufficiency is of God," comes to us with thrilling power. *May our faith hold fast.*

Having been asked to give my impression of the New Wilmington Conference, it has occurred to me that the most practical and sensible course is not to give my impressions, but to sketch briefly some of the things that were said and done, and allow them to form

their own impressions on the reader's mind.

The forenoon of each day was devoted to Bible study, mission study and Sabbath school methods.

Dr. Elmore Harris, of the Toronto Bible School, occupied the hour between 8:30 and 9:30. He took for his study, the Epistle to the Hebrews. Perhaps the greatest thing many of us carried away from New Wilmington, was a feeling of greater need for Bible study; a greater desire and determination to give more time to definite and systematic Bible study.

The Bible study period was followed by the mission study hour. A "chosen few" were taught to teach mission study classes by Prof. Sailer, who acted as critic teacher. The other classes were under the energetic leadership of Mrs. Alter, Miss McClure, Miss Ferrier, Mr. Miller and Mr. Springer. On Saturday morning, all the classes met together in a conference on mission study, led by Dr. Watson, after which the representatives from different presbyteries met and appointed committees and formulated plans for promulgating mission study in their several presbyteries during the year.

Mr. Charles Trumbull, editor of The S. S. Times, occupied the third period each morning with a most practical, interesting and impressive institute on Sabbath school work. He treated of the aim of the Sabbath school, preparation of the lesson for teaching, personal work, the place of prayer in personal life and missions in the Sabbath school. Some of Mr. Trumbull's practical lessons and terse sayings were:

"The aim of the Sabbath school is character training for service in the extension of the kingdom."

The secret of power in Sabbath school work:

1. Daily Bible study.
2. Daily prayer.
3. Habitual service in personal work.

Our equipment for personal work should be:

1. A personal knowledge of Christ.
2. A purpose to share Christ.

"Tact is in complete possession of every one." "It is a positive duty to be loved." "Criticism and argument have no place in the Sabbath school." "Your investment in prayer is the measure of your power." "Prayer costs time and effort—it is a costly thing." "Pay no attention to feeling, where duty is concerned." "None but the life in Christ can have power in prayer."

One of the most enjoyable hours of the whole day, was that of the vesper service, when seated on the lawn or on the verandah of the Hillside, we sang praise to God, were led in prayer and listened to a message from such consecrated lips as those of Bishop Oldham, Dr. Harris, Dr. Zwemer, Dr. Hotchkiss, Mr. Anderson and our own missionaries.

Perhaps the evening meetings were the most inspirational. Beginning on Friday evening, when Dr. Watson so impressively addressed the newly arrived delegates on the words of the conference motto, "Christ Jesus my Lord," close interest was maintained until that wonderful meeting on Saturday night, when our missionaries from Egypt gave us a glimpse, in different scenes, of their work in that far off land.

The most pathetic scenes were those which depicted the degraded condition of woman. There was the woman who was divorced because she was found reading the "beautiful words" from the book of the missionary, and must go out in disgrace, leaving her child behind. And there was that awful mourning scene. All the beautiful things were taken from the house, the black-garbed women running to and fro shrieking and crying, then the missionaries came on the scene when quiet was restored; the curtain was drawn, and the twenty-third Psalm was sung, the audience joining. Most of us wept that night. Many of us had wept during the

singing of the twenty-third Psalm in days gone by. Surely it will have a new meaning for us now. Surely we shall realize, as never before, the meaning of the words, "sorrow not, as those who have no hope."

The Sabbath was a fitting close to the conference. There were the burning words of Dr. Hotchkiss, that wonderful missionary to Africa, in the morning; there was the helpful testimony meeting in the afternoon, and at night the inspiring sight of more than thirty missionaries on the platform, from the gray-haired veterans to the three young people who are about to sail. Each mis-

sionary recited a favorite portion of Scripture, after which, Dr. Barr and Miss Lois Buchanan, a veteran and a new recruit, each gave an interesting and impressive talk.

There is not time to more than speak of that wonderful two-day prayer meeting, which followed the conference, nor of the prayer circles which met every night, nor of the beauty of the place, nor of the hospitality of the people, nor of the pleasures of the afternoon, nor of the comforts of the Hillside home. You will know of these next summer, when you go. By A. D., Crofton, Pa.

Monthly Report Women's Board of Missions.

A special meeting of the Board was held August 30th, and the regular meeting September 6th. The President presided at both meetings, Mrs. Porter, Mrs. Yourd and Miss Brown leading in prayer.

Treasurer reported receipts for August, \$5,819.49 and disbursements \$9,415.48, and stated that final payment on building at Khartoum, North, has been made.

Mrs. Hill transferred all books in her possession, connected with the work of treasurer to Mrs. J. D. Sands, treasurer pro. tem., who will assume this work during Mrs. Hill's absence as a delegate to the foreign fields.

The Parsonage secretary reported the Latrobe congregation has made the final payment on its loan, over 3 years before it is due.

A loan of \$2,000 was granted to the congregation of Boise, Idaho, of which Rev. J. Hannum is pastor.

In the Home secretary's department, the matter of choosing a Principal for the Frenchburg school was most important, and resulted in the choice of Mr. W. B. Jamison. He will go at once and supervise all the work. The books have been ordered, the furnishing is in progress, and school, which is scheduled to open September 12th, will use the church until everything is in order in the school building.

A suitable house mother has been secured, who will go to Frenchburg to superintend the housekeeping, and mother the faculty.

Miss Sallie Dickey entered upon her new work as missionary to Johnstown, Pa., September 1st.

Miss Dora McLaughlin, who was to have gone to Los Angeles, Cal., as missionary, will be sent to Patterson, N. J., and Miss Allen of San Francisco, will be transferred to Los Angeles.

The Junior secretary reported two new Life Members—Robert G. Cummings, McDonald, Pa., and Ruth Lowman of the Homewood Ave., church. One new Junior society has been organized in New Cumberland, W. Va., with 30 members. Miss Laura B. Wylie, Superintendent. This makes 11 of the 50 societies asked for this year.

Literature has been sent to six others to organize, which organizations we hope to report in the near future.

The resignation of Miss Susan McNall, as a member of the Board, was accepted with deep regret.

The Field secretary reported attending 19 meetings with 3 new organizations.

The Foreign secretary read many interesting letters from missionaries who are home on furlough: Miss Lillian Piekin, Alexandria; Miss Annie Hamilton, India; Dr. Simpson, India; Miss Mary Lawrence, Miss Mary Logan, Miss Carrie Buchanan and Miss McConnell. Many of them attended the language study and Missionary Conference at New Wilmington, and were unanimous in their expressions of the profit and pleasure of the convention.

(Mrs.) Ada Kerr Wilson,
Secretary.

Treasurer's Report for month of August, 1910.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions.		Foreign Salaries		Home Missions	Indian Missions	Freedmen's Missions	Junior Special.		Church and Parsonage	Ministerial Relief	Payments on Loans	Home for Missionary Children	Junior Life Membership	Senior Life Membership	Returned on Loan in Vestments	Confirmer's Fund	Orphan's Home for Aged People	Women's Asso. Work	Column for Hosp	Magazine Fund	Miscellaneous	TOTAL
	48 00	50 00	66 00					10 00	10 00	29 00													
Allegheny																							229 00
Argyle																							5 00
Butler	26 00	181 00	30 00	5 00				5 00	15 00	10 00									10 00			3 00	280 00
Chartiers	48 00	275 00	28 00					28 00	10 00	10 00												85 50	464 50
Chicago		180 00																					180 00
Colorado		175 00																					175 00
Conemaugh	8 00	131 00						5 00														1 00	140 00
Indiana Northern	6 00							6 00															12 00
Iowa Northwestern	17 00	15 00																					23 00
Kansas City	5 00	14 00	5 00																				24 00
Keokuk																							14 00
Lake	8 00	73 00	18 00	8 00	24 00				4 00	3 00													5 00
Los Angeles	30 00	5 00	5 00																				75 00
Mansfield	81 00																						31 00
Oregon	87 00	80 00	25 00		10 00																		152 00
Pawnee	15 00		5 00		10 00																		30 00
Paynee	8 00		3 00																				6 00
Idaho																							40 00
Philadelphia	30 00		5 00	5 00				40 00															40 00
Rock Island																							40 00
San Francisco		40 00	1 50																				40 00
Sidney	10 00		10 00																				30 00
Spokane		10 00																					10 00
Steubenville	10 00		23 00																				33 00
Westmoreland	46 00	8 00	8 00					5 00	20 00														89 00
Wheeling																							50 00
Xenia	20 00	844 00	101 00	20 00	23 00				5 00	5 00													518 00
A Friend	50 00																						3 13
Living Lake S. S.				2 12																			35 00
Elinor Collins	25 00																						36 88
Rent																							10 00
Mrs. L. R. Randles																							10 00
Mrs. M. C. Porter																							25 00
Interest	210 00																						593 87
Payments on Loans																							2329 15
Items of Cents																							50
TOTAL	647 00	1512 00	838 50	85 12	88 00	98 00	54 00	57 00	2329 15	36 85	900 87	10 00	10 00	90 00	218 50	5819 49							

Young Women's Special, \$67 00 Foreign Visiting Com. Fund, \$312.50. Temperance, \$3.00

PARSONAGE RE-PAYMENTS—Canon City, Col., \$52.75; Corsicana, Texas, \$7.18; Charlton, Iowa, \$100.00; Torrington, Wyo., \$41.61; Everett, Wash., \$50.00; Montrose Ave., Chicago, \$88.80; Emporia, Kan., \$69.88; Donora, Pa., \$75.00; Evanston, Ill., \$68.88; Tulsa, Okla., \$30.00; Canon City, Col., \$52.75; Waterloo, Iowa, \$88.25; Boynton, Okla., \$84.00; Long Beach, Cal., \$69.88; Dexter, Iowa, \$3.17; Lincoln, Neb., \$75.00; Latrobe, Pa., \$1887.50

MRS. J. B. HILL, TREAS., 5680 Bartlett St. Pittsburg Pa

